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669 It would seem that
186 the prolongation of the Russian chaos would encourage the congregation of the Turkic elements, if the dissociation from the other people of the once Russian Empire was their aim. But so far neither the 'All-Russian Mahometan Congress' nor 'Mahometan Regional Councils' separate themselves from the general problems of Russia, even though they express interest in the Mahometans abroad, and the majority favour some kind of federal form of government. The Turkic population of Russia is not more uniform in political opinion than the Slavonic or Finnic branches; and so, the reactionary portion of them guided by Mullahs, and on the whole less affected by the Russian and more by the Central Asian culture, form an opposition to the Mahometan federalists.

The term Turanian.

103 The term 'Turan', from which Turanian is derived, is so Asiatic that we do not find it in the Greek authors, though the fact that it occurs in the *Avesta* in the form Tura points to its ancient origin.

● 779 It is said in the *Avesta* that Thraetona had three sons, Airya (Arya), who received as his portion Iran; Sairima, who received the western lands; and Tura, to whom fell the oriental lands. Again, Tuirya (Turya) is used in the *Avesta* as an epithet applied to the countries now called Turanian.[1] The people of Tuirya are spoken of as enemies of the people of Airya. Another 538 reference is found in the epic of the Persian poet Firdusi, the Shâh Naméh dating from the tenth century

[1] E. Blochet, 'Le Nom de Turc dans l'Avesta', *J. R. A. S.*, 1915, pp. 305–9.

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originals of those sent to England may yet be found in some British collection. Some of the envoys were Uigur priests of Nestorian religion.[1]

Religion.

Among the Iranian Turks in Turkestan the almost universal religion is Mahometanism. Its adherents form 99 per cent. of the Turks in Ferghana (Kokand), 93 per cent. in Samarkand, 96 per cent. in Syr Daria, and 88 per cent. in Transcaspia (1897). They are mostly Sunnites, and of the Hanifite rite. It is recognized in the Mahometan world that nowhere else is there such strict adherence to the Koran and the Sunna as in this region, nowhere else are there so many religious orders and so many saints. This contemporary religious fanaticism, however, does not play the cultural rôle which it did when Mahometanism was introduced into this region in the tenth and eleventh centuries, as a rival to the earlier influences of Buddhism, Christianity, and the well-developed local animistic religion. At that time, under the influence of Iranian culture, Mahometanism meant also the development of science and art, literature and architecture. The present theologians of Turkestan have banished from their religion everything which is not in accordance with strict devotion and

[1] The Uigur manuscripts known to exist in European libraries are:

Kudatku Bilik (copy made in Herat in 1439) (Wiener Hofbibliothek).

Légende de Oghus Chan (Library of Charles Schefer of Paris).

Teskere-i-ewlija (Bibliothèque Nationale).

Miradj nameh (Berliner Bibliothek).

Yarlyk of Temir Kutlug (Wiener Hofbibliothek).

Yarlyk of Toktamysh (Moscow Library).

Application of the envoy of Chami, Babeke, to the Chinese Emperor, with Chinese translation (Asiatic Museum, Petrograd).

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asceticism.[1] In a way, they play the rôle of Calvinists in the Mahometan world; on the other hand, the influence of Buddhism still remains in the towns, while in the mountains and steppes there still lives a strong animistic cult, sometimes intermixed with Mahometanism.

Mahometanism, though introduced among the upper classes in the tenth century, did not spread among the masscs of Turkestan until the thirteenth to fifteenth centuries, and it is now known that in the twelfth and thirteenth centuries Christianity, especially Nestorian Christianity, was a great rival of Mahometanism in the western part of Turkestan.

The people of the eastern part of Turkestan, especially the Kirghis and various descendants of the Uigur, were never great adherents of Mahometanism. In general, it is the Sarts, the Usbegs, and the Tadjik who are the most devoted Mussulmans. Still, if we compare the number of Mahometans in Russian Central Asia in 1911 (8,223,982) with their number in 1897 (6,996,654), it appears that Mahometanism is still spreading in Turkestan, though its increase in Siberia is negligible (128,403 in 1911, against 126,587 in 1897). The nomads of the north-east—i. e. of Semirechie, Semipalatinsk, Akmolinsk, and Uralsk—have been but slightly affected by Mahometanism, and it is curious to know that some of the most Turkic sections of all the Eastern Turks, the Kaizak and the Kirghis, accepted it only after the Russian conquest in the eighteenth and nineteenth centuries, assisted by the Russian officials! They still follow their customary law, *zang* (*ădat* in Arabian), and if they give it up it is to accept, not the Mahometan written law, *sheriat*,

[1] A. Vambéry, 'Muhammadanism in Asiatic Turkey', *E. R. E.*, 1915, pp. 885-8.

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but the Russian law. The Turanian Turks are affected by Mahometanism about as much as they are by Russian Orthodoxy. It would be misleading to give the official estimate,[1] but about two-thirds of them still adhere to the form of animistic religion known as Shamanism. As far as the Turanian Turks are concerned, therefore, Mahometanism fails as a guide for identifying the Turk.

The religion of the Turks who were responsible for the inscriptions found in the Yenisei and Orkhon valleys, seems to have been the same Shamanism which is still to be found in a comparatively vital state among many Turanians, especially the Altai 'Tatars' and the Yakut. If we take Shamanism as a form of animistic religion which originated in Asia, and which differs from the animistic religions of other parts of the world in its conception of the gods and in the nature of its propitiatory ceremonies, then we shall not find in any other part of Central and Northern Asia a more typical and more highly developed form of it than among these people. At the same time it must be remembered that Shamanistic conceptions underlie many of the high religious systems of the Asiatic continent.

A strongly marked dualism is present, the good and the evil deities being comparable in the various tribes, though known under different names. Taking the Altai 'Tatars' as typical Shamanists, their chief benevolent god at the present time, as in the seventh century, and possibly earlier,[2] is *Ulgen*. The chief malevolent god is *Erlik*. The sphere of activity of the former, and all

[1] See note to p. 22.

[2] I. P. Melioranski, 'On the Orkhon and Yenisei Memorial Inscriptions', *J. Min. Educ.*, June, 1898, St. Petersburg.

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by their neighbours. It must be remembered that while the reindeer is not known to the Turks of Tian-Shan and the upper Yenisei, the latter people have several other species of deer, especially the elk (*Cervus alces*) and the maral (*Cervus elephas*). The domesticated deer is rare. 233

Forming a wedge between the Tungusic and the Palaeo-Siberian tribes, the Yakut impose their language, together with many of their customs, on both these groups, as well as on the Russian settlers. In religion they are typical Shamanists. 177 [791]

On meeting a Yakut among the various Mongoloid peoples of the north, one is at once struck with the difference in his physiognomy. His hair and eyes are darker, his nose narrower and better marked, and on the whole he gives the impression of possessing Southern, and one might almost say Semitic, characteristics. And yet he can hardly be suspected of having any Arabic strain. 142.

The *Siberian Tatars* live chiefly in the Tomsk and Yeniseisk Governments. In the Tomsk Government, 70 per cent. of them do not know any language but their own; the remaining 30 per cent. speak Russian also. In the Yeniseisk Government only 12 per cent. speak the Russian language besides their own. 101 191

As to their religion some of them are Mahometans, namely: 779 101

1. Tobolsk Tatars and 'Siberian Bokharians' of the Tobolsk district.
2. The Baraba Tatars of the Kainsk district.
3. The Tomsk Tatars of the Mariinsk district.
4. The Kuznietsk Tatars of the Kuznietsk and Barnaul district.

Others[1] are still Shamanists or 'Christian-Shamanists', 101 177 791

[1] [i.e. Siberian Tartars--- Analyst]

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among the Kirei, who had meanwhile become to some extent Mongolized.[1]

To the south-west of the Kirei, in Kulja and in the western part of Chinese Turkestan, on the slopes of the Tian-Shan, live remnants of various Turanian Turks, sometimes called *Kashgarians*, many of whom are perhaps the direct descendants of the old Uigur, and possibly have also a strain of the pre-Turkic Aryan population of which traces are still to be found in Central Asia. In language, and probably in physical type, they are among the purest Turanians. Most of them, especially those who are Chinese subjects, are Mahometans. They are chiefly cattle-breeders. Such are the *Yerlik*, the *Kashgarlik*, and the *Yetisherlik*. Those subject to Russia number some 54,000 (in 1911). Since the great upheaval caused by the conquests of Jinghis Khan, and the migrations which followed, these people have remained stationary to a degree impossible anywhere but in the heart of the Asiatic continent, but it is not impossible that under a helpful and sympathetic government all of them, whether Russian or Chinese subjects, might awake to play their part in the future history of Asia.

The country to the east of the region occupied by the Chern 'Tatars' or Altaians, and to the south of that occupied by the Abakan 'Tatars', i.e. that part of the Yeniseisk Government between the Sayan Mountains and the Tannu Ola range, is called Uriankhai, and its 100,000 inhabitants are usually grouped together under the same name, Uriankhai, sometimes in its Chinese form, *Uriangut*. The northern part of the country, along the River Ussa, began to be colonized

[1] While Vambéry and Cahun reckon the Kirei as Turks, Skrine and Ross reckon them as Mongols. See note to p. 72.